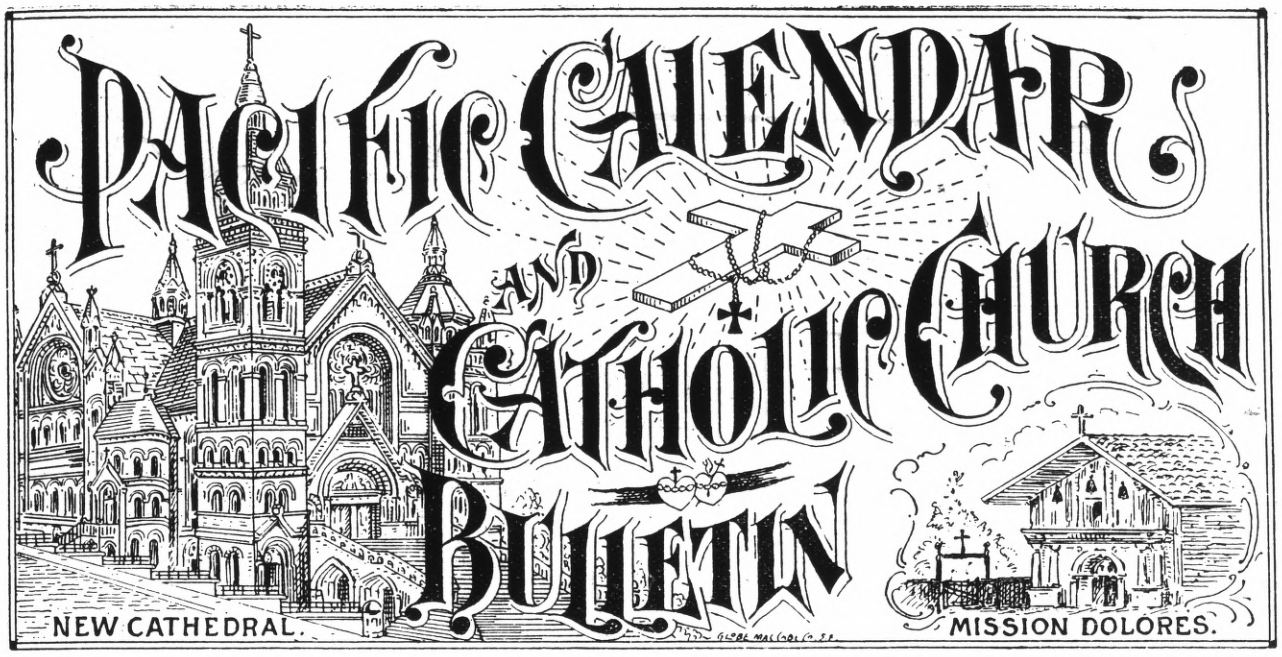

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VOL. II. SAN FRANCISCO, CAL., JULY, 1894. No. 7.

THE A. P. A. PLATFORM.

The A. P. A. are sending around a circular setting forth the ostensible objects of the association under eight headings. Let us look at the eight lies seriatim.

1st. "The American Protective Association is organized for the purpose of purifying politics, is a non-sectarian and non-partisan organization, composed only of TRUE American citizens, without regard to nationality."

The American *Protective* Association is in reality the American *Protestant* Association, organized for the purpose of excluding citizens of the Catholic faith from office and putting Protestants into office. Its object is to pollute politics and is composed for the most part of foreigners, and is under the direct control of Canadians, the head of the association in the United States being at the same time the head of the Loyal Orange Lodges of Canada.

2nd. "While we unite to protect our country and its free institutions, we attack no man's religion so long as he does not attempt to make it an element in political power."

They unite to usurp the public affairs of this country by religious discrimination. They take an oath never to vote for, never to employ, never to deal with a Catholic if possible. Their object is to destroy the Catholic church in this country.

3rd. "Our aim is to preserve and maintain the government of the United States, and the principles of the Declaration of Independence as set forth by the founders, against the encroachments of ALL foreign influences."

The Constitution of the United States solemnly declares that there shall be no religious test in politics. The cardinal principle of Apaism is a religious test in politics. This is how it *aims* to *preserve* and maintain the government of the U. S.

4th. "We regard all religio-political organizations as the enemies of civil and religious liberties."

This is a piece of arrant hypocrisy. For the A. P. A. is essentially a religio-political organization. Its basic principle is to apply the religious test in politics. It is condemned out of its own mouth.

5th. "It is, in our opinion unsafe and unwise to appoint or elect to civil or military offices in this countay men who owe supreme allegiance to any foreign king, potentate or ecclesiastical power or who are sworn to obey such power."

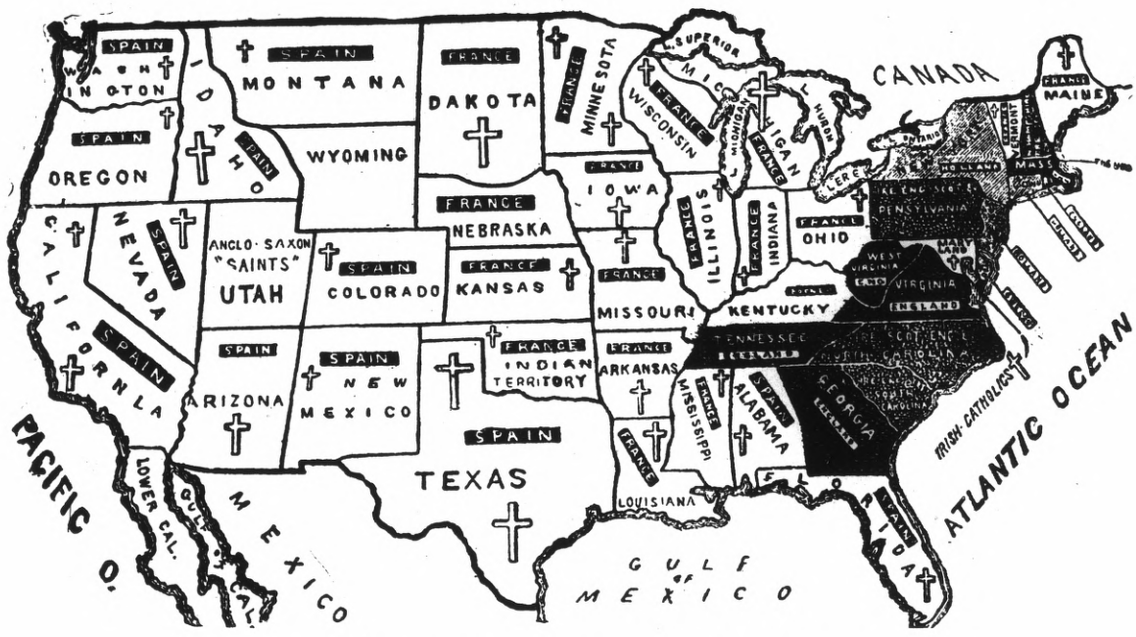
No citizen of this country, Catholic or otherwise, owes supreme allegiance to any foreign king, potentate or ecclesiastical power, or swears to obey such power. Therefore the object set forth by the A. P. A. in the above paragraph is a mere man of straw, a dummy of an association which seeks to frighten the ignorant and the bigoted into a blind and narrow prejudice for political pursoses.

6th. "We are in favor of maintaining one general, unsectarian free school system, and will oppose all attempts to supplant it by any sectarian institution. We are opposed to the use of public funds for any sectarian purposes."

This is a piece of turgid demagoguery intended to catch the foolish and the unthinking. The A. P. A. have no real interest in the public schools, for seventy-five per cent of them were born and reared in foreign countries and really know nothing of our public school system. They imagine that declarations of this kind are patriotic and will entice genuine Americans to their ranks. They reckon without their host. The true American fights shy of men who boast of their patriotism, just as honest men avoid men who brag of their honesty.

7th. "We are in favor of changing our immigration laws in such a manner that they will protect our citizen laborers from the influeuces of pauper and criminal labor, which through the instrumentality of European propagandist societies, are rapidly supplanting our free and educated American citizens in every line of industry; but we do not oppose honest and educated immigrants who come for the purpose of becoming American citizens, and who will forswear allegiance to all foreign potentates and powers."

Again is this a piece of profound hypocrisy, for such a change in our immigration laws as advocated in the above paragraph would cut off



THE ORIGINAL CATHOLIC SETTLEMENT OF THE UNITED STATES.

The sign of Christ's Cross is over it all—'A Soil Fertilized by the Blood and Sweat of Catholic Explorers, Founder and Missionaries."

the main feeder of the A. P. A. membership, as its rank and file is made up of that very class of labor, which it pretends to be so anxious to exclude. This claim is mere buncombe and clap-trap, a mask to the real and vicious purposes of this disreputable conspiracy against religious liberty in this country.

8th. "We are in favor of putting into office honest and true patriots, who are qualified, and who owe allegiance only to the Stars and Stripes."

The A. P. A. are in favor of putting into office only such men as belong to their conspiracy or sympathize with it. No matter what his services to his country, no matter what his worth and his merit, if a candidate be a Catholic, the A. P. A. are sworn to vote against him. Think of an association whose supreme head is the Supreme Chief of the Loyal Orange Lodges of Canada, making the above lying declaration as one of its objects! Trainor, the head of Apaism, at the same time head of the Canadian lodges, sworn to aid, abet, foster and perpetuate the succession of the present royal family of England! American Protestant Association, alias the Loyal Orange Lodges of Canada is the true and proper appellation of this traitorous and infamous society.—*Church Progress and Catholic World.*

Golden Jubilee of Notre Dame.

Its Celebration in Connection with Commencement at the College at San Jose.

The commencement exercises of the forty-third year of the College of Notre Dame, San Jose, was held June 6th. Aside from the fact that one of the brightest classes in the history of the College was graduated, the occasion was a memorable one for the celebration of the golden jubilee of Notre Dame on the Pacific Coast was held at the same time, this being the fiftieth anniversary of the voyage of the Sisters of Notre Dame who first left Belgium in 1844.

The programme of exercises, typographically, and the handsome decorations of the hall were in full accord, designed to embody incidents of the perilous journey.

The only survivor of the party of Sisters who made that journey is Sister Mary Catherine, who was present at the exercises.

The essays and original poems embodied a recital of the incidents and told successively of the voyage of the Indefatigable on her way to the Pacific Coast. Every effort was an excellent commendation of the work of the college. The literary productions, with the meritorious musical numbers, made up a programme that reflected great credit on this pioneer institution of learning.

The graduating honors were conferred by Archbishop Riordan upon the following:

Misses Louise and Isabel Need, Alice Tysdall, Edith O'Brien, Lizzie Murphy, Maude Phelps, Nannie Lewis, Minnie Livingston, May Welsh, Maggie Nealon and Mazie Dunworth.

Bishop Montgomery, Mrs. Leland Standford and Mrs. Ariel Lathrop were among the notable guests.

THE ARCHBISHOP'S REPLY.

Where He Could Meet the Five O'clock Club Members.

In reply to an invitation to the recent dinner of the Five O'clock Club His Grace Archbishop Ryan, wrote the following witty note:

"I am much obliged by your cordial invitation to attend the eleventh anniversary dinner of the Five O'clock Club. I should be very happy to do so, but I have to be in my confessional on Saturday evenings. This is the only place where I could on that evening meet the members of the club."

The J. Q. A. Henry faction has gone too low for further comment in this paper. They have gone to the gutter—let them remain there.

SANTA CLARA COLLEGE DAY.

The culture of San Jose and San Francisco taxed the seating capacity of Exhibition Hall to witness the evening exercises. The large attendance was a splendid tribute to the popularity of the Jesuit Fathers. The program was very entertaining and the closest interest was sustained throughout. The music was of an excellent order; the Amateur Symphony Orchestra rendered several beautiful selections in an able way, and the St. Ignatius Choir fully merited the generous applause bestowed upon its several efforts.

The speeches were of a patriotic character and stirred the audience to warm enthusiasm. The Introductory Remarks were delivered by John J. Barrett, B. S., '91, S. C. C. He said that it was most fitting that the Jesuit Fathers should participate prominently in the panorama of the progress of a community among whose earliest settlers they numbered and to whose advancement they had largely contributed. He emphatically branded as false and groundless the imputation that the teaching of the Jesuits is disloyal or un-American, and pointed to United States Senator Stephen M. White as an all-sufficient refutation of the charge.

James D. Phelan, A.B., '81, S. I. C., addressed himself in an eloquent and forcible way to the theme "Our Country." He eulogized in beautiful terms its matchless past, outlined in glowing terms a brighter future, and pointed out and ably discussed the current problems upon the correct solution of which its future depends.

James F. Smith, A.M., '75, S. C. C., spoke with earnestness and vigor of "Our State and Alma Mater." He was constantly interrupted with enthusiastic applause as he eloquently showed the prominent part his fellow alumni had always taken in the affairs of our State, and the spotless record they have left of purest patriotism and truest loyalty.

After the distribution of medals, his Grace, Archbishop Riordan, spoke with much eloquence and deep feeling his parting counsel and benediction to the graduates of '94. He told them that two great forces are necessary to true success—industry and prayer—the one planting the sure seed of success in their chosen career in this life for the other and aiding to their temporal progress and an earnest of a blessed eternity. He wished them all a bright future, and hope to see them rank themselves with honor among the many distinguished children of their Alma Mater.

SAN JOSE ITEMS.

St. Joseph's College, of which Rev. D. Mahoney, S. J., is President, has just closed a most successful term and at the graduation exercises, which were held at the Auditorium, certificates were conferred on graduates of the Commercial Department as follows: Thomas Lahan, Charles W. Mulrine, Bernard Murphy, Herbert Delaney, Charles Roberts, Bernard Kell, Gaston Ferbos, Thomas Sullivan.

St. Joseph's College faculty and students may well consider the work of the last twelve months with feelings of pride and satisfaction. That it has been profitable was publicly evidenced in the tenth annual commencement exercises. Every seat in the Auditorium was occupied by ardent friends of St. Joseph's College who realize the broad educational work accomplished by the institution. The boxes in the Auditorium were occupied by some of the most prominent people of San Jose.

St. Francis' Parish.

The Schools of the Presentation Convent on Powell and Lombard Streets will resume studies on the 9th of July. Last term was marked by a great increase of pupils in the primary and grammar grades, and there is is every reason to hope that the same evidence of progress will be manifest at the reopening. The attendance at the closing exercises was larger than ever, although none were admitted but those holding invitation cards.

Amongst the clergy present were Rev. J. G. Conlan, Rev. Father Harrington, Rev. Fr. de Carolis, Rev. W. Kirby, Rev. T. Kirby and Rev. Fr. McMahon. At the conclusion, Rev. J. G. Conlan delivered a most appropriate address in which he spoke of the marked literary progress of the pupils during the year and the devoted attention of the Sisters to the work of free education.

Rev. Father Woods, S. J., who has been sojourning in St. Louis for the past year, has arrived home.

The Council of St. Ignatius Sodality held its regular monthly meeting on Tuesday evening last.

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THE DESERTED CHILD.

I sat in my study one winter's night,
Reading a book by the lamp's dim light,
When suddenly I heard a cry,
And I quickly stepped to the window near by.

As I looked I saw something white by the gate,
And I hurriedly went out to investigate.
Lying there in a basket large and old,
Was a beautiful child nearly frozen from cold.

He was the picture of innocence, young and fair,
With large blue eyes and golden hair.
On his dress was a note tied with ribbon blue,
In which were these lines, so sad if true.

"It nearly breaks my heart to give him away,
But I will be dead by the break of day;
Take good care of my boy so fair,
Is my dying wish and earnest prayer."

Her wish was granted, poor unfortunate one,
For I raised that boy as I would my son;
He grew up to manhood good and true,
He wore gold buttons on a coat of blue,

For he was a soldier young and brave.
He endured many hardships his country to save;
He fought one battle and that was his last,
For his life ebbed away before the night passed.

His comrades laid him away to rest
With a banner of glory upon his breast.
Thus ended the career of that boy so bright,
Who was left at my gate that winter's night.

MADGE V. CLEARY,
San Francisco.

A PITIFUL TALE.

A woman lying dead on a heap of dirt. The Morgue, Potter's Field, and that was the sad story.

Thirty years ago she was a robust and ruddy cheeked girl, the daughter of wealthy parents, living in luxuriant environment. Gifted beyond most girls, she was eagerly sought in marriage. She could speak at least four of the modern languages, was a skilled pianist, and handled the artist's brush with something like genius.

But the marriage was unfortunate. Her husband spent her money, and then deserted her. She lost her parents and her fortune at the same time. "What, all my pretty chickens and their dam at one fell swoop?" Then she drifted, and the current of society brought her to New York. Here she gave music lessons and lessons in painting, and managed to pretty nearly starve to death.

The secret of her downfall must be spoken of with bated breath. When her husband deserted her, and she had to face the world with empty hands and an empty heart, she drowned her sorrows in whiskey. It was pitiful, but she found forgetfulness, a short respite for pain.

The habit grew, and as the years passed it became her master. She lost her friends, and she lost her pupils, and she lost her self-respect and her grip on life, and began to go down, down, until at last there was no lower level for her poor weary feet to press.

And one day, when she was thinly clad, and hungry, and penniless, she wandered through the streets aimlessly, not knowing or caring what might happen. She had reached the end of her tether. So she staggered on with decreasing strength until at last she fell on this heap of rubbish and there died. Perhaps she was glad to die. This world had nothing to offer, and as for the next world, it might be better, but could not be worse.

She has been laid in a fifty-nine cent pine box, and yet it is a cleaner apartment than she has occupied in many a long day. Soon she will be put away, and then the little tragedy will close.

"Prayer being a thing of so great value in itself, and of which we have so much need, it is just we should consider how much we are obliged to God for having rendered it so easy that we may attend to it at any time or in any place whatsoever. 'It is in my power,' says David, 'to pray continually to our Lord, who has given me a being." (Ps. xli. 9).

Mrs. Kawler—I hear you are going South next week, for the winter. How ever did you persuade your husband to take you?

Mrs. Stayathome—Oh, I simply mentioned to him that it was nearly time to put up the stovepipes."

The Assassins Political Association is the A. P. A. in full.

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A LOVER'S LITANY.

The following is from a Spanish publication :

INVOCACION QUE PODRAN HACER LOS JOVENES QUE DESEEN CASARSE.

Santa Maria, que me llegue el dia,
Santa Sinforosa, de encontrar esposa,
Santa Isabel, que me sea fiel.
Santa Estrella, que sea muy bella,
Santa Juana, que no sea mundana,
San Clemente, que me ame tiernamente,
San Abdon, que me ame de corazon,
San Luis, que me haga feliz,
Santa Enriqueta, que no sea coqueta,
San Lupo, que no le agrade el lujo,
Santa Cristeta, que no sea vieja.

O Mary, I pray may soon dawn the day,
O Saint Symphorosa, that brings me a wife;
C Saint Isabelle, may she iove me well.
O holy Estrella, give hope to a "feller,"
And guard her, Saint Jane, from perils mundane;
Saint Clement, defend us from warring and strife.

And grant, Saint Abdone, that she love me alone;
To thee, too, Saint Louis, our vows shall be paid;
Dear Saint Henriette, she *must* not coquette,
We'll trust to Saint Lupus, that follies ne'er dupe us,
And O Saint Christeta, *don't* bring me an old maid !

A LITTLE BEFOREHAND.

DON'T be afraid to give to God a few minutes extra on Sunday. It is His day above all others, and the best of us use most of it for our own pleasure and comfort. As a rule there is no excuse for coming late to Mass. But you can take this an an absolute fact—that if you get into the Church five or ten minutes before Mass begins your time will be well spent in reflection and self-communion. Then when the priest comes to the altar you are in the proper spirit to begin with him the Holy Sacrifice. It would require the virtue of a well-tried saint to rush in from the crowded streets, to get comfortably seated, and to be in the proper disposition to assist worthily at the Sacrifice of the Mass. God help us ! we are not saints, and therefore we need a few moments at least to recollect ourselves. This is why I have written these few words. Learn the lesson; try to be in your seats at least five minutes before Mass begins. Five minutes extra given to God once a week may mean a great deal in your favor when you have to render your account to Him who is the Master of eternity.

IMPORTANT.

We must have all matter for publication at our office not later than the 24th of each month.

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LOCALS.

Every member of the Y. M. I. should be in line to-day.

The interior of St. Joseph's Church, Tenth street, is being frescoed.

The *Western Catholic* is the name of a new paper to appear about July 6th.

Much credit is due the *Chronicle* for the amount of space given the Y. M. I. on the Midwinter Fair Day.

A Mission will be opened in St. Patrick's Parish, Oakland, July 1st, by Fathers Finnegan and Moeller, S. J., of St. Louis, and will continue two weeks.

St. Vincent's School opens July 9th; St. Patrick's School opens July 9th; St. Charles, 18th and Shotwell Sts., a new parochial school, will open July 9th.

We saw a notice of the marriage of Mr. J. W. Shanahan to Miss Stella O'Brien. We mistrust it's the late Grand Secretary of the C. L. A. S. We trust they will be happy.

Mr. J. B. Duggan, successor to Bullock & Jones, has removed to the new and elegant store, No. 119 Montgomery street, where everything in the gents' furnishing goods line can be had at prices to suit the times.

John Sullivan, the pioneer shoe man of No. 20 4th street, has on account of increasing business had to enlarge his store to double its former size. Moral: Honesty is the best policy.

Send your boy or girl to a Catholic school if possible. If you cannot afford to pay the rates you can make some private arrangements with the principal. There are a number of schools in this city for boys and girls where no charge is made for tuition.

Studies will be resumed at the Notre Dame Convent, Dolores street, this city, on Monday, July 9th, at Notre Dame Convent, San Jose, on Tuesday, August 7th, at Santa Clara College, on Tuesday, August 7th.

A musical and literary entertainment will be given in Metropolitan Hall, on Tuesday evening, July 3d, under the auspices of the Young Ladies' Institute. An excellent programme will be presented, in which the best local talent will appear. An address will be delivered by a prominent clergyman. All members and friends of the Order are invited to attend.

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THE FAILURE OF SECULARISM.

Secularism, the anti-Christian movement of the times, is beginning to realize that education without moral training is a failure. It has experimented for nearly a century on education without moral inculcation, and instead of rejoicing in an advance in popular morals, as was fondly expected, a chorus of lamentations goes up throughout the entire land over popular degeneracy. It is therefore insisted that some sort of moral training must be injected into our State School system. But what? Oh; there's the rub, what indeed? Moral teaching without religion is an intangible phantom, eluding the grasps and mocking the hopes of the visionaries, who imagine they can rear generations to right living without either the love or fear of God. The situation is painful. On the one hand the secularists forced to a recognition of the failure of their pet scheme of secular education, on the other the futile attempt to devise some scheme of morality minus Christianity. Secularism, which was fondly dreamed would be the lever to uproot Christianity, learning that its negative methods have in reality undermined morality, clings still to its delusion that it can make men righteous without God and teach them how to live while denying that their life has any further end than that of the brutes. Pitiable indeed are the flounderings of secularism in its difficulty. Its proposals are vague, indefinite, negative. It pretends to rejoice at the supposed defeat of the religious idea in education, and while confessing that it can point no road out to struggling humanity seeks to reassure itself that men are at least to be congratulated upon having no road at all. It utters a large hope that something will yet turn up to save it from the desert into which it has wandered, without even a mirage to allure it onward. It stands still, paralyzed by the impotence of unbelief. It has made a desert of sterility round about it, and is dying of inanition in the waste of its own creation. —*Church Progress.*

Readers who are interested in the history of their country should get a copy of Pamphlet No. 16, Catholic Truth Society of America.

Many improvements are being made at the Sacred Heart Novitiate, Los Gatos.

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ST. IGNATIUS' COLLEGE.

The schoool session will open for the preparatory grades July 6th and for the higher grades August 6th. Students who desire to fit themselves to enter the higher grades in August can enter the special classes now being organized. In these classes they will have every attention so that they can make great progress. A great amount of work can be done in a preliminary way before the opening in August, therefore the student will be able to take good rank. This preliminary work should appeal specially to boys attending the public schools. It is a splendid opportunity for them. Boys of the High School grades by dilligent application would be enabled to enter on the college course in August. As to the thoroughness of this course we would refer readers to the catalogue. It is to be remembered in this connection that St. Ignatius College is a free college; the scientific, literary and grammar departments are absolutely free. In the scientific department extra charges are made only for the use of apparatus and chemicals, a nominal fee of $3. To thoroughly understand how far-reaching is the instruction given in this college we would earnestly commend parents to a perusal of this year's catalogue.

It is really shocking to see how indifferent the daily papers are in regard to the truth or falsehood of the news they publish. The motto seems to be, "The greater the lie the greater the sensation." If you see it in the newspapers it most times *isn't* so. When you read anything that startles you, wait until to-morrow before you make a judgment; to-morrow will often correct the most barefaced lies of to-day.

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STUDIES RESUMED

August 7th, 1894.

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ST. FRANCIS' YOUNG MEN'S SOCIETY.

In the last issue of the CALENDAR a member of Holy Cross Y. M. S. replied to an article written in the May issue by St. Francis Y. M. S., and apparently lacking argument to offset the facts stated by our members resorts to calling us abusive names. The use of such language was uncalled for by anything we said, and emanating from a representative of a Catholic society, served but to injure themselves.

We will pass over without further notice the abusive part of the article, but, however, if the writer has any more ugly names to call us, we would suggest for the sake of common decency that he will not make the press the vehicle of them.

In reply to the three first statements we would say that we made no claim that "they were blowhards," "followed our footsteps," and "refused to accept our challenge," Second, the claim originally made on the part of H. C. S. was that it was the first of its kind in existence, but now the claim is modified to mean that it was the first to have a *full equipped gymnasium*.

In reply we would state that we are organized over a year as an athletic club, and in regard to equipment neither club could boast of much in that direction at the time referred to, and notwithstanding our large advances since there is plenty of room for improvement in both societies.

3rd. Relative to borrowing their constitution and by-laws we admit having received one but did not adopt it because it was inadequate for an advanced society.

4th. It is stated that we did not stand by our challenge issued before St. Francis' Fair. The writer probably forgets that we reissued the challenge in the March number of the CALENDAR, but for the third time we will repeat our challenge and agree to meet any similar organization in a tournament.

5th. No name was signed to the article in the May issue of CALENDAR, because nothing was written that could not be vouched for, and the writers do not seek notoriety, but for the satisfaction of our friend from Holy Cross the undersigned will assume all responsibility.

6th. The writer complains that we played the baby act over a baseball game with St. Mary's College team, but members of that club do not think so, and when we meet the H. C. B. B. C. we will convince them that we are not babies.

J. A. MURPHY,
J. J. HILLARD, Press Com.

ST. JAMES' PARISH ITEMS.

On Sunday, 23d ult, there was a reception of about sixty new members into the Immaculate Conception Sodality.

St. James' Church is to have a new 2,000 lb. bell, which will be chimed for the first time on St. James' day, 25th inst.

The members of St. James' Church held their annual picnic at El Campo, Thursday, June 14th. A large number was present and had a most enjoyable time.

The Liquidation Society is still continuing to do good work and are very materially reducing the debt of the church monthly. The officers and collectors meet the third Monday of each month, and nearly everyone in the parish co-operates with a good will.

St. James' Choral Class, under the management of Mrs. Thomas Griffin, are contemplating giving an entertainment in the near future.

CORRECT THING FOR CATHOLICS.

It is the *Correct* thing :—

To always be in time for mass and other services in the church.

To take holy water upon entering the church.

To make the sign of the cross on the person and not in the air.

To genuflect upon the knee, and to have it touch the floor.

To remember that the King of Kings is present on the altar, and to order one's conduct accordingly.

To avoid whispering, laughing and looking about in church.

It is a notable fact that all Jewish papers in the United States condemn the principles, the objects, the conduct and the leaders of the A. P. A. as un-American.

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AND

Catholic Church Bulletin.

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PETERS TAKES TO ROASTING.

"Knock hell out of the Catholic Church," said Rev. Madison C. Peters of New York lately in a lecture to his people, "and there will be nothing left of it."

Left of what? Of hell? That's about the truest thing the reverend gentleman said in a long time, for the Catholic Church is about the only church that teaches anything definite about hell, and so if you knock this doctrine out of the Catholic Church, the very idea of hell would be lost to all Christians.

The Rev. Mr. Peters, in his desperate efforts to crush out of existence the Catholic Church, reminds us of the famous cartoon of Bismarck and the devil. The Iron Chancellor is seen pulling desperately at one end of a rope; the other end is fastened around the dome of St. Peter's Church in Rome. His Satanic Majesty comes along and smilingly says: "Old Bis, what are you at now?"

"Good work," says Bismarck, "destroying the Catholic Church."

"That's good work indeed but I fear you'll fail. I've been at it over eighteen hundred years and have not succeeded, but if you do succeed I'll resign my place to you."

Bismarck tried, failed, and has surrendered. The reverend gentleman of the Dutch Reformed Church hopes for better results. He may be clever enough in perverting facts and uttering falsehoods, but he'll have a hard time of it if he fancies he can surpass the father of lies. However, this is a free country, and if he can beat the devil, he is welcome to his place.

If you are stingy, do not pretend to be generous; the effort will betray you.

CATHOLIC WOMEN WHO HAVE BENEFITED HUMANITY.

The world is fickle and capricious. The worshipped hero of to-day whom it loads with favors and crowns with glory to-morrow is cast aside. Another is honored as the public benefactor, another's name is on every tongue, but e'er long, he, too, like his predecessor, is sacrificed to the caprice of an ever changing world.

Thus it is during every age. The people of each period of the world's history have had their heroes and heroines who may or may not have been their benafactors, for in giving this name to those who in some particular manner have linked their lives with those of their fellow-beings as to be almost inseparable from them, we must view their labors after a lapse of years when they, and perhaps even their generation shall have passed away, and a world, no longer jealous of their success or envious of the love and esteem in which they were held, passes an honest judgment upon their lives and votes them a place among its benefactors.

What Christianity has done, in the broad sense of the term, towards benifiting humanity, I need not state; the subject has frequently been made the study of able thinkers and writers and has already been exhaustively treated. My purpose to-day, is to bring before you a few of those noble Catholic women who, from time to time, have come forth from the seclusion of their homes and in a worthy cause have spent their lives for humanity at large.

Every truly Catholic woman, be she mother, daughter, sister or wife, is a benefactor of humanity though her name be known to few and her life unchronicled in the annals of Heroic Women. The deepest influence of women works silently and that vast multitude of toilers who tread the common ways of life, perform the common duties of life, and act the common parts of life, faithful to their God, their families and themselves, that noble army of women, moving through the world as noiselessly and unseen as an invisible host of angels, constitutes one of the grandest armies of Catholic women who have benefited humanity.

Like the great milky way which traverses the heavens glowing with the soft, mellow light of countless suns all imperceptibly blended together in one grand whole, we must consider this immense army of women as a great collective body, stretching on through the ages, their lives so insensibly united that we view them as we do the galaxy of the heavens as one grand whole, the beauty and influence of which springs from its every compactness.

Stars of the first magnitude, women who in the ordinary affairs of life would, perhaps, never outshine their sisters, sometimes come forth from this great body, impelled by the necessities of the hard times, the afflictions which God or man has visited upon a people, and desirous only of benefiting their suffering? brethren, win for themselves unconsciously a deathless name.

"The noblest winds their virtue prove,
By pity, sympathy and love.
These, these are feelings truly fine.
And prove their owner half divine."

In the first century of the Church four names stand out most prominently in deeds of mercy, Dorcas, Eunice, Lydia and Priscilla, four women, each of whom we recognize as the mother of a distinctive branch of Christian charity.

Dorcas, or as she is frequently called Tabitha, is the first Christian woman who made poor widows her especial charge. She went about among them healing their sorrows, relieving their wants and clothing them in the work of her hands, and all this so quietly and silently that the world first awoke to her worth when a weeping company of widowed women gathered round her bier, beseeching the Apostle, Peter, to intercede with God that their benefactress might be restored to them. After a fervent prayer to the Giver of Life, Peter, turning to the body, said: "Tabitha, arise." The death-closed eyes opened, the lifeless form was re-animated and Dorcas lived again to labor among the poor she loved so well.

Eunice is a beautiful type of the Christian mother, early instilling into the hearts of her children the love and practice of virtue, fitting them by her teaching but above all, by the silent voice of example, to act the part in life for which they were created.

Lydia, who in the time of persecution, opened wide her doors to the missionary St. Paul, and his companions, sheltering them and supplying them with the necessities of life, is the model of the home virtue, hospitality, while the instructor of Apollos, Priscilla, together with her husband, Aquila, is a perfect pattern of Christian marriage.

These four lives of the first age of the Church beautifully illustrate the mission of Christian womanhood ever since, and the work then begun, has been nobly carried on. Catholic women of every age and rank have faithfully followed in the footsteps of their early teachers and bright examples of heroism and sacrifice shine out vividly on the pages of history telling of deeds so full of kindness and charity and bravery that the world does not hesitate to acknowledge their authors as its benefactors.

Who can imagine the vast amount of good done by Clotilda, the Catholic wife of Clovis, among the rude Northern tribe of which he was chief. The influence of her gentle presence, the example of her beautiful faith completely won the hearts of the king and his people, caused the conversion of the entire nation, raised the standard of morals, and gradually led to a much higher degree of civilization. Later, Bertha and Ethelburga performed a like service for England. To Bathildis, also a Frankish queen, is due the abolition of slavery among the people of her race.

Paris, even to this day, honors the memory of the shepherd girl of Nanterre, St. Genevieve, who, twice was instrumental in saving the city from destruction.

Further North, we find Lioba, an English woman laboring among women of every rank from the highest to the lowest, and she is recognized as having done much towards refining and ennobling the Northern people. The Abbess, Hilda, also an English lady, was a wonderful character of the age in which she lived. She founded schools for the young, a college for clergymen which produced five Bishops, a refuge for poor wayfarers Kings and nobles sought her counsel, rich and poor came to her for instruction, the aged and oppressed found an asylum within the walls of her abbey, and the kind abbess, discerning with a most extraordinary keenness, the gifts of each individual under her charge, carefully cultivated and directed them to their true aims. She was

A perfect woman nobly planned,
To warn, to comfort and command;

the guiding spirit of a land where much of the ignorance and undiscipline of earlier times still lingered.

The gentle Elizabeth of Hungary, the pious Catherine of Sienna and Queen Margaret of Scotland were also benefactors of their times. No nation is more deeply indebted to its ruler than is Scotland to Queen Margaret. She founded hospitals. asylums and institutions of learning, ransomed captives, established a flourishing commerce with Continental Europe, enacted wise laws for the protection of her people, directed the education of her eight children, in fine, this queen, almost worshipped by her people, is the ideal of a Christian wife, mother and ruler.

The French peasant girl, Joan of Arc, the messenger of God who passed unarmed through the ranks of hostile English soldiers bearing His message to the King of France, is another brilliant example of what faith and energy can perform. We all know how she accomplished her mission, how the terrible Hundred Years' War was terminated through her efforts and how bravely she met a firightful death, from which not one of the nation she had befriended sought to rescue her.

France has been most fruitful in producing eminent Cathoiic heroines, women, whose institutions scattered over the entire world, are the only monuments erected to their honor. The Visitation Nuns owe their origin to Jane Frances de Chantel; the first representative of the Sisters of Charity was Mademoiselle Legras. Madame de Miraimion, Madame Swetchine and Madame Recamier were also French women of note. In Belgium, Countess Frances Blin de Bourdon and Julia Billart founded the Order of Notre Dame; in Ireland, Nano Nagle, the Presentation Nuns, and Catherine McAuley, the Sisters of Mercy.

The good accomplished by these various orders since their establishment is known only to God. The poor, the sick, the aged, in fact, all who are afflicted in mind or body find comfort and relief from one or other of these orders.

Catholic women have not confined themselves to the Old World alone, our own fair land has proved a fertile field for their endeavors. Before alluding to those characters who have most effectively promoted the interests of society in America, let us pay a tribute to the memory of the noble queen who pledged her jewels for the success of the expedition which led to the discovery of the New World. The name of Isabella, the Catholic, will be dear to the hearts of the American people as long as the land she gave them shall exist and a grateful world which numbers its inhabitants by millions will ever honor her as its earthly patroness.

In Canadian annals, we find many Catholic women of note: Jeanne Mance, who in the interests of humanity, crossed the Atlantic with the company who founded Montreal, Venerable Margaret Bourgeoys, whose schools cover Carada, Madame de la Peltrie, co-foundress with Mother Marie de l'Incarnation of the Ursulines in Quebec.

In the United States, Mother Sexton. near Baltimore, laid the foundation of the present order of Sisters of Charity, Madame Gallitzen, a Russian princess, founded several houses of the Ladies of the Sacred Heart, and Mother Katherine Drexel organized a company, yet in its infancy, the Sisters of the Blessed Sacrament, who labor among the Indian and colored races. Miss Caldwell, by her generous endowment to the Catholic University at Washington, has greatly assisted a noble work. New Orleans has its Margaret Haugery, Lima, its Rose, Quito, its Mariana Parades, and Brazil, its Dona Maria.

But there are none whose names we love better to recall than those who have lived and worked in our midst, and California has produced many Catholic women whose institutions of learning, hospitals, orphan and Magdalen asylums, scattered over every part of the State, attest their worth and entitle them to the name of benefactors.

Sister Loyola of Louvrin, Sister Mary of Nismer and Sister Mary Cornelia of Liege, the first band of Notre Dame Sisters who came to California, Sister Frances McEnnis. foundress of all the houses of Sisters of Charity in California, Mother Russell of the Sisters of Mercy are names of personal interest while many Orders of Sisters and societies of ladies in the world, known to us only by the good they accomplish, have their birthplace in California.

Not the least among these is the Catholic Ladies' Aid Society, an organization whose members generously assist the poor and the sick, relieving many a weary sufferer, and brightening the paths of others who would otherwise know only poverty and distress. It is indeed a glorious institution, a charity worthy of the spirit which called it forth and those who have assembled here today to review its labors among the poor of our city may well be proud of the share they take in its noble work and, seeking no return on earth may confidently hope for the reward of Him Who said: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

In literature, Catholic women have contributed their share towards elevating the tone of Catholic thought. In the ninth century were written the comedies of the Abbess Hrotsvitha, Herrade of the eleventh and Maria Agnes of the present century are scientific writers of note. Lady Gerorgina Fullerton, Mrs. Sadlier, Anna Dorsey, Frances Fisher, known in the literary world as Christian Reid and many others of equal fame have written for the benefit of the general public. Katherine Conway, assistant editor of the *Boston Pilot* hold the first place among living women journalists of the United States.

How universally and how gloriously Catholic women have benefitied humanity, the examples given will serve to show. Not alone those who have been the rulers of kingdoms, not alone those who have been the possessors of fortunes, but women from every rank of life, possessed of the true spirit of divine charity, have done the little they could towards making the world better and brighter. Death may rob us of our benefactors but it is powerless to destroy the noble work of their hands, and the multiplied motives of different Catholic women have made that work so vast and indefinite that it embraces every feature of Christian charity and allies the name of Catholic with that of benefactor.

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Mr. Slattery will be pleased to see his old friends at his new quarters.

ST. CHARLES' LYCEUM ENTERTAINMENT

On Thursday evening, June 21st, the first regular entertainment and dance of the St. Charles' Lyceum Literary and Debating Society was held at Mission Parlor Hall, which was tastefully decorated for the occasion with ferns, potted plants and cut flowers. Large numbers of friends and relatives of members of the society began to assemble at the hall at an early hour, and by 8 o'clock the large and handsomely decorated hall was filled to its utmost capacity. The entertainment was highly meritorious and reflected great credit not only upon those who participated in it, but also on the committee of arrangements. The program, each number of which was loudly encored, was as follows:

Overture, Park Orchestra; Mandolin solo, Fred Baker; recitation, "Lasca," Normau Merrill; Cornet duet, Miss M. and Henry Petzold; Vocal solo, Miss Hazel Callahan; recitation, "Cleopatra," Miss Kate O'Brien; Musical Selections, Joseph Moore's Viola Club; recitation, F. Farmer; Vocal Solo, Del. B. Bawley; Comic selections, R. I. Whelan.

After the entertainment the floor was cleared for dancing, and lovers of the terpsichorean art enjoyed themselves until midnight when the festivities ceased amidst congratulations and expressions on every side of a merrilly spent evening. Between the dances refreshments were served in the large reception room set apart for the occasion. Although young in years the society bids fair to outrival any similar organization in the city.

IMPROVEMENTS FOR ST. JOSEPH'S.

Improvements to the extent of $7,000 are to be made on St. Joseph's Church, on Tenth street, between Howard and Folsom. A $2,500 contract was made this week for the frescoing of the interior of the auditorium. The design of the work is entirely original and the effect will be unique. The plain windows now in the building will be replaced by handsome ones of stained glass. There will be ten altogether—eight on the sides, an elaborate rose one in the front and a beautifully colored one of the Annunciation over the altar. The windows have all been designed by local artists. The exterior of the building will also undergo transformation. The weatherboarding will be removed for a rustic finish. The roof and front doors will be in the same style.

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REV. JOSEPH RIORDAN, S. J., President.

WHAT TO LEARN.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as wholesome as a sunbeam in a sick room.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you can not see any good in the world, keep the bad to yourself.

Learn to hide your pains and aches under a pleasant smile. No one cares to hear whether you have the earache, headache or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life.

Learn to meet your friends with a smile. The good-humored man or woman is always welcome, but the dyspeptic or hypochondriac is not wanted anywhere, and is a nuisance as well.

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YOUNG MEN'S HOLY NAME SOCIETY.

SAN FRANCISCO, June 25, 1894.

EDITOR PACIFIC CALENDAR AND CATHOLIC CHURCH BULLETIN:

Dear Sir—The last issue of your esteemed journrl, containing the article referring to the above Society was well received by the members, and many words of praise were heard in favor of the CALENDAR for the interest manifested by encouraging Catholic societies.

The picnic of this society was held at Shell Mound on the 6th inst. and proved a grand success financially and socially, surpassing even the utmost expectations of the members. Quite a large gathering were present to encourage the members in their undertaking. Many valuable prizes were contested for in the numerous games, while the gate prizes pleased the fortunate winners. The committee of arrangements deserve great praise and credit for their untiring zeal to make this picnic a grand success. The committee comprised the following members: George M. Kelly, (chairman) Wm. Barry, Arthur Dollard, C. T. Mahoney, Edward Dollard, Geo. Ballinger, Matthew Carroll, George McHenry, E. J. Gallagher, C. W. Keogh, Thomas J. Hicks and W. R. O'Neill.

Theatre parties are becoming popular with the members of late; on last Monday evening a large party of the members visited the California Theatre to witness Edward Harrigan's new play; "Reilly and the 400," and after the play adjourned to a neighboring cafe, where they partook of a sumptuous supper.

A baseball club has been organized among the members, and they would be pleased to arrange games with any Catholic societies in the city or country. Address Wm. Barry, 2523 Sacramento street, City.

The society has made arrangements (by appointing a committee) for their banquet to be held in the society's hall, about the latter part of August; the committee will do their utmost to make this banquet superior to any of the former ones held by the society.

On Monday, June 25th, the semi-annual election of officers was held. It was hottly contested as many candidates had been placed in nomination for the different officers.

Sincerely Yours,

BUZZY.

Un-American, undemocratic, unlawful A. P. A.

ST. MARY'S TOTAL ABSTINENCE AND BENEVOLENT ASSOCIATION.

This, the pioneer Temperance Society of San Francisco, is in a flourishing condition and deserves success. While many of the old time Catholic societies have ceased to exist, St. Mary's has survived many reverses, and to-day stands on a good financial basis, having in bank to its credit nearly one thousand dollars, and a membership of seventy-five.

Its meetings are held on the second Sunday of each month, in the hall of St. Mary's Church, Dupont and California Streets. Its members are composed of sons of our most respected citizens. They pay sick benefits, and also one hundred dollars on the death of a member. Would that many such societies were among us! There would be less crime, more prosperity, and happier homes.

—The question of ventilation has always been a serious one with architects. No matter how cold it may be, a proper amount of fresh air is absolutely necessary: So in a school house, hundreds of little bodies must have air to breathe, and yet must not have that air introduced in such a manner as to cause sneezing fits, colds in the head and all those little ills that come to those who sit in a draught. ABRAHAMSON'S VENTILATORS are the only one thing needful to remedy the above defect. By their use one can sit in a room, and no matter how loud the winds may blow outside, can breathe all the fresh air necessary without danger of catching cold. Send for catalogue and price list to No. 2 Eighth St., San Francisco.

We acknowledge the receipt of a new and highly illustrated work entitled "Explanations of the Gospel and of Catholic Worship," from the Italian of Angelo Cagnola, by Rev. L. A. Lambert, LL.D., author of "Notes on Ingersoll," etc. Together with an Explanation of the Ceremonies and the Sacraments and Festivals of the Church, with 32 Beautiful Illustrations. For sale by A. Waldteufel, 721 Market St. S. F.

The American Protestant Association, alias the Royal Canadian Orange Lodges, has after all succeeded in duping very few Americans. It draws its recruits almost entirely from foreigners.

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CALENDAR

JULY, 1894.

1	**Sun.**	**7th after Pentecost.** The Most Precious Blood.
2	Mon.	Visitation B. V. M.
3	Tues.	St. Heliodorous, Bp. (390)—St. German, Bp. (Isle of Man 450). Father Gautrelet died.
4	Wed.	St. Theodore, Bp. M. (310).—St. Bertha, W. Ab.
5	Thurs.	Sts. Cyril and Methodius, Bp. MM. (Apostles of the Slaves, 900).
6	Fri.	1st Friday—Octave of Sts. Peter and Paul. St. Palladius, Bp. (Scotland, 450).
7	Sat.	St. Pulcheria, V. (Empress, 453).
8	**Sun.**	**8th after Pentecost.** St. Elizabeth, (1336).
9	Mon.	Our Lady of Prodigies—St. Veronica Giuliani.
10	Tues.	Seven Brothers, MM. (Sons of St. Felicitas, 150)
11	Wed.	St. Pius I., P. M. (157).
12	Thurs.	St. John Gualbert, Ab. F. (Vallambrosa, 1073).
13	Fri.	St. Anacletus, P. M. Sts. Maura and Brigid, V. M. (450).
14	Sat.	St. Bonaventure, Bp. D. (O. S. F. 127).
15	**Sun.**	**9th after Pentecost.** St. Henry II., (1024).
16	Monday	Our Lady of Mount Carmel.
17	Tuesday	St. Alexis (Recluse, 417).
18	Wed.	St. Camillus of Lellis, F. (Servants of the Sick, 1604)
19	Thurs.	St. Vincent de Paul, F (Lazarists, Sisters of Charity, 1600)
20	Friday	St. Jerome Emelian, (Regular Clerks of Somascha, 1537).
21	Saturd'y	St. Praxedes, V. (164).
22	**Sun.**	**10th after Pentecost.** St. Mary Magdalen. 1st Celebration in honor of the Sacred Heart.
23	Mon.	St. Apollinaris, Bb. M. (79).
24	Tues.	St. Francis Solano, (O. S. F., South America, 1610).
25	Wed.	St. James the Greater, Apostle (44).
26	Thurs.	St. Ann, Mother of the Blessed Virgin.
27	Fri.	St. Pantaleon, M. (Physician, 305)—St. Hugh, M. (Child)
28	Sat.	Sts. Nazarius and Celsus, MM. St. Victor, I. P. M. (197).
29	**Sun**	**11th after Pentecost.** St. Martha
30	Mon.	Sts. Abdon and Sennen, MM. (250)—St. Terence.
31	Tues.	St. Ignatius Loyola, F. (S. J., 1556).

Abbreviations: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor. O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V.—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C.P.—Passionist.

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Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. Rev. Thomas Larkin, Rector.

Masses on Sundays and Holydays at 7, 9, 11 a. m. Vespers, 7:30 p. m. Week day Masses at 7 and 7:30 a. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector.

Masses on Sundays at 6:30, 8, 9, 10:45 a. m. Vespers, 7:30 p. m; week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30, a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m. in the church on Holydays for children.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 7:30, 9, 10:30 a.m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street,

Masses on Sundays and Holydays at 6. 8, 9 and 10.30 a. m. Vespers at 7.30 p.m.

St. Rose's Church.

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5.30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benedlction at 8 p.m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7.30 a.m., Father Pinasco, S. J, Director. Ladies' Sodality at 7.30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality 8.30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, for males only, 7 to 9 p. m. (Sat).

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays and Holidays at 5, 6, 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 5, 6, 7.30 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street.

Masses on Sundays at 7, 9 and 10.30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howarp streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6.30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

Business hours, 9 to 10 a. m. and 7 to 8.30 p. m.

St. Patrick's Church.

Location, Mission street bet. 3d and 4th Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 6.30, 7 and 7.30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8.30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8.45, 9.30 and 11 a. m. (The mass at 9.30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7 30 p. m. Daily Mass—7.30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7.30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10.30 a.m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

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BROWN SAUCE FOR POTATOES.—Heat a pint of thin cream or rich milk, and when boiling add a teaspoon of salt and a tablespoon of flour (which has been browned in the oven until of a nut brown color) rubbed to a smooth paste with a little cold milk. Cook rapidly until thickened, then move slowly for five or ten minutes. Serve hot.

POTATOE PIE.—Take two cupfuls of mashed potatoes. which have been beaten very light; one and a half cupfuls white sugar; one half cupful of butter, creamed with the sugar; the same quantity of sweet milk, and four well beaten eggs. Beat the ingredients well together, and flavor with lemon or almond extract. Bake with a rich undercrust, but no top one.

FANCY BUNS.—Three-quarters of a pound of flour; three teaspoons of baking powder; one teacup of cream; one quarter of a pound of butter; half a pound of sugar, creamed with butter; four eggs, beaten separately. Sift baking powder with flour; mix the yolks of eggs with butter and vinegar, then stir in cream and flour and whites of eggs alternately. Flavor with three teaspoons of almond water, or any other delicate seasoning. Bake in a buttered pan. It is cut in squares when served.

PARKER HOUSE ROLLS.—Dissolve in a quart of warm milk two tablespoonfuls of sugar, one teaspoonful of salt, one cup of lard or butter, three-quarters of a teacup of yeast. The milk be scalded, then the butter added to melt; let this mixture cool, then add flour enough to make a smooth batter. Set it to rise, and when light add the rest of four quarts of flour. Knead it into a loaf, and let rise again; then make out biscuits, and when they are light, bake in a moderately hot oven.

MEAT CAKES.—The following is a good way to use up cold meats of any kind: After freeing it from all the bone and gristle chop up the meat very fine and season it to taste. Then moisten it with a little gravy, and press it into small cakes. Make a batter of one egg, sweet milk and prepared flour; drop the meat cakes in it and fry in a well-greased pan, turning until both sides are a nice brown.

WAYS TO COOK TOMATOES.

Canned tomatoes are a staple article of mid-winter food, and a new way to cook them is always in demand. Perhaps these may be new to some of you:

TOMATO FRITTERS.—Take half a can tomatoes and enough bread crumbs to make a rather thick batter, season with salt and pepper, and just before frying and a teaspoonful of melted butter, drop in the mixture, by the fpoonful and let it brown well before turning.

RICE AND TOMATOES.—Boil a cupful of rice. In another vessel stew half a can of tomatoes, seasoning with salt and pepper, and half a cupful of cold gravy of any kind you may have left over. When the rice is done, add the tomatoes, boil three minutes and serve hot.

The cut on page 2 was made for the benefit ot the A. P. A's.

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ARCHDIOCESE OF SAN FRANCISCO, CAL.

General Approbation of the Most Rev. Archbishop, December, 1885.

Place.	Local Centre.	Date of Aggregation.	Confirmed Promoters	Rosary Sets.	Com'union of Reparation.
San Francisco	St. Bridget's Church	Oct. 9, 1887	....	...	....
"	St. Charles Borromeo's Church	July 2, 1889	....	18	....
"	Mission Dolores Church	July 29, 1893	....	21	....
"	St. Ignatius Church (S. J)	1886	30	115	....
"	St. Peter's Church	Nov. 20, 1885	21	27	....
"	Sacred Heart Church	*Mch. 2, 1886	....	...	....
"	Notre Dame Convent (Dolores St)	July 16, 1886	8	20	44
"	Holy Name Convent	Aug 23, 1892	....	51	250
"	Presentation Convent (Powell St)	*Dec.14, 1886	....	5	61
"	St. Ignatius' College (S.J)	May 19, 1893	....	...	....
"	Magdalen Asylum (Sisters of Mercy)	Dec. 19, 1888	....	4	....
Alameda	Notre Dame Convent	Feb. 21, 1889	1	18	24
Los Gatos	Immaculate Concepion Church (S.J)	Jan. 1, 1892	8	18	...
Mountain View	St. Joseph's Church (S.J.)	Oct. 23, 1893	....	....	....
Oakland	St. Augustine's Church	Dec. 1, 1886	....	....	76
West Oakland	St. Patrick's Church	May 27, 1887	37	72	....
Oakland	Our Lady of the Sacred He't Convent	July 21, 1892	....	37	238
Rio Vista	St. Joseph's Church	Sept. 19, 1893	....	....	....
St. Helena	St. Helena's Church	Dec. 9, 1892	...	15	....
San Jose	St. Joseph's Church, (S.J)	Mch. 28, 1889	88	96	....
" "	Notre Dame Convent	June 1, 1884	6	11	....
San Rafael	San Rafael's Church	Oct. 2, 1887	...	....	....
Santa Clara	St. Clare's Church (S.J)	Feb. 21, 1886	32	17	....
" "	Santa Clara College (S.J)	Mch. 19, 1890	53	50	....
Santa Rosa	Ursuline Convent.	Feb. 21, 1889	3	7	....
Stockton	St. Mary's Church	July 9, 1890	36	42	205
Tmescal	Sacred Heart Church	Sept. 11, 1890	10	25	78

DIOCESE OF SACRAMENTO, CAL.

General Approbation of the Right Rev. Bishop, July 6, 1888.

Place.	Local Centre.	Date of Aggregation.	Confirmed Promoters	Rosary Sets.	of Reparation.
Sacramento	St. Rose's Cathedral	Nov. 25, 18 8	....	....	
Arcata	St. Mary, Star of the Sea Church	Oct. 4, 188	....	3	
Colusa	Church	Jan. 4, 1879	....	....	
Eureka	St. Joseph's Convent (Sisters of Mercy)	Oct. 4, 1888	1	12	...
Forest Hill	St. Joseph's Church	Aug. 1, 1889	...	6	....
Grass Valley	Mount St. Mary's Convent	Oct. 4, 1888	10	16	....
Marysville	St. Joseph's Church	Nov. 23, 1880	...	....	....
"	Notre Dame Convent	*June 21, 1888	2	50	....
Smartsville	Immaculate Conception Church	May 16, 1890	....	6	....
Woodland,	St. Mary of the Rosary Con. (C.S.C).	April 18, 1890	....	7	30
	STATE OF NEVADA.				
Carson City	St. Teresa's Church	Mch. 2, 1892	....	....	....
Virginia City	St. Mary's Church	May 7, 1889	4	....	....

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CATHOLIC LADIES' AID SOCIETY.

The seventh Grand Council of the Catholic Ladies' Aid Society was held at Santa Maria del Mar, Santa Cruz, on June 6th, 7th and 8th.

In accordance with the custom of the society, the proeeedings opened with a Solemn High Mass at Holy Cross Church, Santa Cruz.

Mrs. Margaret Deane, Grand President, called the meeting to order, after which Rev. Hugh McNamee, pastor of Holy Cross, addressed those present, commending them on the good work accomplished during the past year, and encouraging all in the cause of C. L. A. S. Letters of congratulation and commendation were received from his Grace Archbishop Riordan, Father McGinty and the Young Men's Institute. The reports of the Grand President, Mrs. M. Deane, Grand Secretary, Miss S. O'Brien, and Grand Treasurer, Miss M. Hilary, were listened to with attention and showed the good work done by all the branches.

On Friday evening the members of No. 13, Santa Cruz, tendered a reception and ball to the members of the Grand Council at Hotel Del Mar.

The Grand Officers elected for the ensuing term are the following:

Mrs. Margaret Deane, Grand President, Grand Senior Vice-President, Mrs. J. G. Cooney, Santa Cruz; Grand Junior Vice-President, Mrs. L. Lauxen, Stockton; Grand Secretary, Miss Margaret Curtis, San Francisco; Grand Treasurer, Miss M. Flynn, Oakland; Grand Deputy, Mrs. A. T. McDonouffh; Grand Directors—Mrs. Paul Lohse, Oakland; Mrs. M. Deane, San Francisco; Mrs. Laogier, Stockton; Miss Amelia Martin, San Francisco; Miss S. O'Brien, San Francisco; Mrs. Rafferty, San Francisco; Miss M. Tuite, San Francisco; Mrs. J. Gonzalez, San Francisco; Mrs. Hartrick, San Francisco; Miss Minnie Beatty, San Francisco; Miss Carr, Oakland.

Mass for Polish Catholics at St. Ignatius, 213 Grove St., at 9:30 A. M., by Father Kusiacki, S. J., Pastor.

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